

**AN ASSESSMENT OF PASTORS' POVERTY ON CHURCH GROWTH IN THE
DIOCESE OF LWERU ANGLICAN CHURCH OF TANZANIA**

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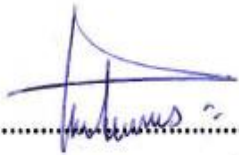


Date: 24/07/2024.

APPROVAL

This is to certify that this Research entitled “an assessment of pastors’ poverty on the Church growth in the Diocese of Lweru Anglican Church of Tanzania” has been submitted and has been recommended with my approval as University Supervisor as part of the requirements for the award of Bachelor of Divinity at Uganda Christian University.

Signature



Date

24/7/2024

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DEDICATION

This dissertation is dedicated to my beloved wife Happiness Atugonza Edson and my daughters Faith and Jennifer, my mother Rosemary Kokwija Kalala, Vaileth Emmanuel, brothers, sisters and friends for the moral, spiritual and financial support that they gave me at all stages of my studies. Your support and care gave me a positive transformation in life and may the Almighty God bless you abundantly.

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I am grateful to the Almighty God, who has given me life, enabled me to overcome all sorts of obstacles, and enabled me to complete this research dissertation successfully.

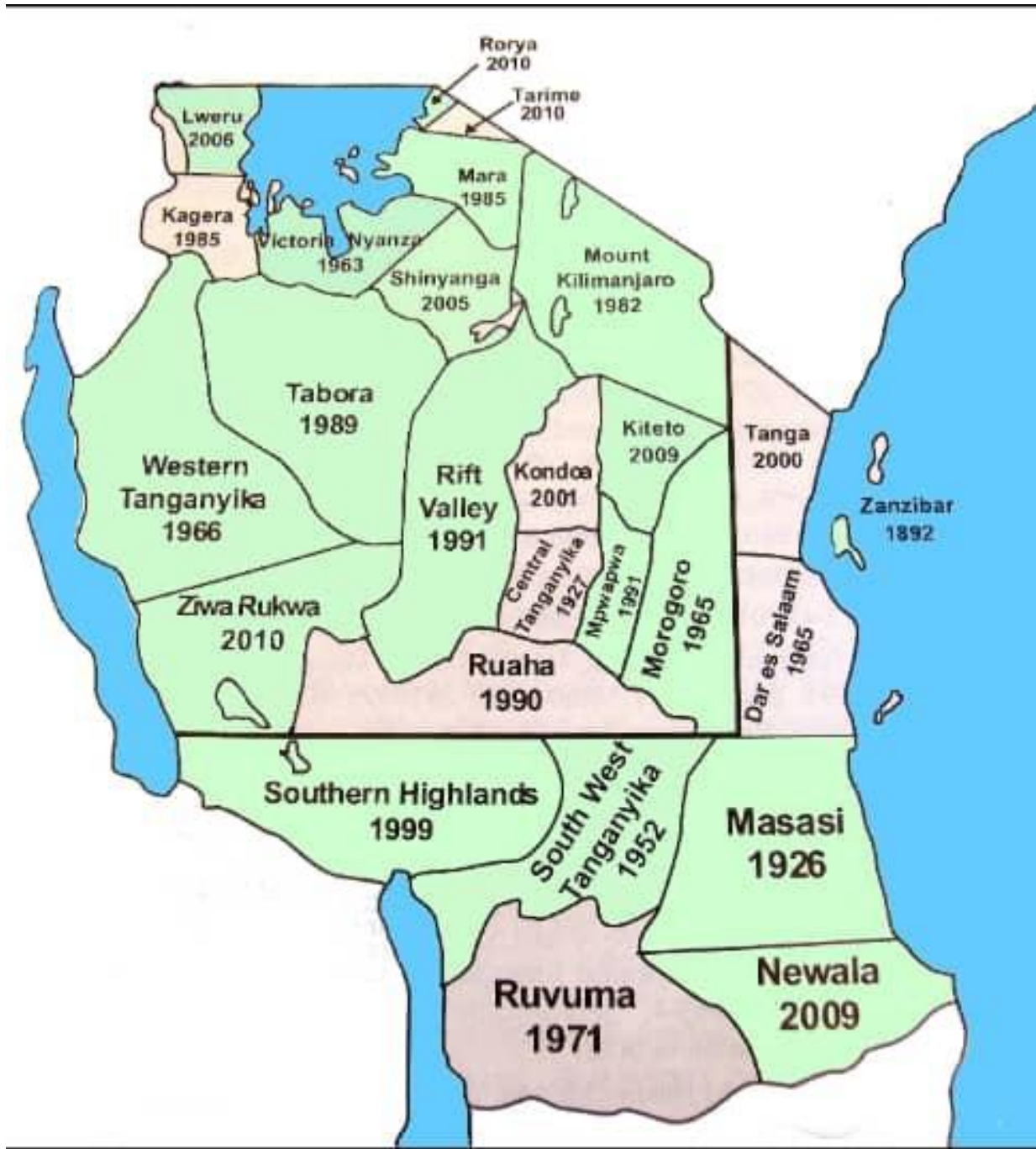
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THE DIOCESES OF ANGLICAN CHURCH OF TANZANIA



LWERU DIOCESE MAP



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ABSTRACT

This report was an assessment of pastors' poverty on the Church growth in the Diocese of Lweru Anglican Church of Tanzania. Pastors in the Diocese of Lweru live poor lives, because they have low sources of income and are semi-illiterate. As a result, they face various challenges, such as resisting transfers, compromising the word of God, quitting ministry, and being unfaithful to church funds.

This study is based on the following objectives; to explain the biblical perspectives on poverty, identify the causes of pastors' poverty in the Diocese of Lweru, and establish strategies of poverty alleviation among pastors. The research was carried out in a descriptive research design where qualitative research was used. Interviews and questionnaires were used by the researcher as tools for collecting data. The study aimed to enable pastors to know the position they have in alleviating poverty in their lives for the growth of the church in the Diocese of Lweru.

There was a need to find out exactly the cause was and to establish strategies on how to alleviate poverty among pastors. In accordance with the findings, the study reflected that the poverty situation is not a new thing in the society it has existed since the beginning. The findings have shown that while there are various causes of poverty, relying on one source of income is a major factor contributing to pastors' poverty.

The findings also show that poverty can be alleviated if pastors will work hard and establish ventures for the improvement of their livelihoods and ministries. To advance pastors' income, the recommendations have been examined that; pastors should create a timetable and monitor their personal and church activities, pastors should also show true love among themselves by inviting each other for ministry sharing and the Diocese should provide education to them, if these are seriously considered, the church will grow and poverty will become a history in the Diocese of Lweru.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Chapter Overview

This chapter introduces the background of the study, problem statement, purpose of the study, objectives of the study, research questions, justification of the study, significance of the study, scope of the study, literature review, methodology, the outlook of the chapters and concluding with a chapter summary.

1.1 Background of the study

The Diocese of Lweru is among 28 Dioceses of Anglican Church of Tanzania and was inaugurated in 2006 and born from Kagera Diocese which is the mother Diocese where the first Bishop was Rt. Rev. Jacton Lugumira who retired in 2016 and the current Bishop is the Rt. Rev. Godfrey Mbelwa Kibuka. Diocese of Lweru is in the west of Tanzania in Kagera Region and it covers four administration districts which are Muleba, Bukoba Rural, Bukoba urban and Misenyi. Diocese of Lweru historically started with 4 Deaneries, 12 Parishes, 13 Priests and 12540 believers. Now it has grown to 14 Deaneries, 50 parishes, 65 Priests, and more than 19,324 believers. This is a sign of improvement and development of the ministry in the Diocese. Although we see growth of the ministry, for almost 17 years since the Diocese established, the Church and the pastors have been challenged by poverty, where most of them do not meet their basic needs.

1.2 Problem Statement

Although the pastors are doing a great job in the church, poverty has been a big challenge to their life. The main responsibility of pastors in the church is to spread the good news of Jesus Christ and the kingdom of God to the people, also being responsible

for the church resources. Most of people in the Diocese of Lweru are peasant and fishermen, but they use poor tools in their production that cause them not to go further in development and to become poor in their lives. Most of pastor's families in the Diocese of Lweru lives in these communities where they are challenged by lack of good health care, enough food, lack of education, economic sanction and shelters. Poverty is the biggest problem to the group of pastors in the Diocese of Lweru which affects the church growth. It is a problem that requires urgent research its cause and the effective methods can be employed to solve it so that pastors can serve God joyfully and promote the growth of the church.

1.3 The purpose of the study

The main purpose of this study was to enable pastors and churches to know the position they have in alleviating poverty in their life for the growth of church in the Diocese of Lweru the Anglican church of Tanzania.

1.4 Objectives of the study

- i) To explain the Biblical perspectives on poverty.
- ii) To identify the causes of pastors' poverty in the Diocese of Lweru.
- iii) To establish strategies of poverty alleviation among pastors that can influence church growth in the Diocese of Lweru.

1.5 Research Questions

- i). What does the Bible say about poverty?
- ii). What are the causes of poverty among pastors in the Diocese of Lweru?

iii). How can the pastors and church respond to poverty alleviation in the Diocese of Lweru?

1.6 Justification of the study

This study was conducted because most of the pastors in the Diocese of Lweru have been affected by poverty as a result, they fail to grow themselves economically as well as the church growth. This research needs to investigate on how the pastors and Diocese contributes to motivate themselves and involves working for the purpose of growing the income and the church growth.

1.7 Significance of the study

This study would help the pastors and Diocese of Lweru to understand the Biblical perspective on poverty. It would help them to learn how to evaluate themselves on the causes of poverty in their life and how they can alleviate poverty.

1.8 Scope of the study

The research was carried out in the Diocese of Lweru Anglican Church of Tanzania which has 14 Deaneries, 50 parishes, 65 Priests, and more than 19,324 believers, settled in Kagera region specifically in four administration districts which are Muleba, Bukoba Rural, Bukoba municipal and Misenyi in North West of Tanzania which geographically covers an area of approximately 35,686 square kilometers.¹

The study specifically focused on an assessment of pastors' poverty on church growth in the Diocese of Lweru Anglican Church of Tanzania. It examined what the pastors in

¹ Cited in https://en.wikipedia.org/wiki/Kagera_Region, in 8th February 2024

the Diocese of Lweru Anglican Church of Tanzania is doing to alleviate poverty in their ministry and to their life. The study covered the period between January to April 2024.

1.2.0 Literature Review

The literature was reviewed under the three objectives which are; the Biblical perspective on poverty, to identify the causes of pastors' poverty in the Diocese of Lweru and establish strategies of poverty alleviating among pastors that can influence church growth in the Diocese of Lweru.

1.2.1 Biblical Perspectives on poverty

The situation of poverty has existed since the Old Testament and continued into the New Testament, and it is still challenging most people in the contemporary world. According to Carr, "Poverty has been interpreted variously in the Jewish and Christian traditions. The Hebrew scriptures range from seeing poverty as a sign of God's judgement for sloth and disobedience, e.g., Prov 6:6-11; 23:21"² We see in the Old Testament the instruction of God on treating the poor with compassion, generosity, and fairness. For example, the Israelites insisted when harvesting their crops in fields not to harvest everything, but to leave some for the poor (Leviticus 19:10, 23:22). Therefore, the foreigners, widows, and orphans were known in the Old Testament as the people in need, where the Israelites had the laws of caring for them (Deuteronomy 24:17- 22), Adeyemo says, "Many ancient law codes insisted that the king must provide justice for defenseless people such as resident aliens, orphans, and widows.....The concern for the poor extends to ensuring that they have access to some food supplies."³

² Wesley Carr. *The New Dictionary of Pastoral Studies*. SPCK Grand Rapids, London. 2002, Pg 274.

³ Tokunboh Adeyemo. *African Bible Commentary*. WordAlive Publishers Zondervan. Nairobi Kenya, 2006, pg 541-542.

In the New Testament we see Jesus teachings seriously about showing compassion and taking care of the poor (Matthew 25:35-36), as Mounce says, “Their blessedness stems from their response to the needs of the deprived (the hungry, thirsty, homeless, poor, sick, and imprisoned.”⁴ Even the apostles in their teachings insisted on the importance of helping the poor, showing compassion to them, and sharing our resources with them, (Acts 20:35) as Kwon says, “The Lord wants his followers to work hard for the benefit of others.”⁵

From the scholars on Biblical perspectives on poverty, it is evident that poverty is not something foreign to people, it has existed since the beginning and continues to afflict people especially the community of pastors. Therefore, this report has a significant responsibility to examine the biblical perspective on poverty, as discussed in chapter two of this research report.

1.2.2 Causes of Poverty in the life of pastors

Poverty has been a big challenge for many people in the world, which leads scholars and theologians to have various discussions on the causes of poverty among the people. The following are their thoughts:

According to Biard, “It is completely clear that the teaching on poverty given in the Bible fundament, poverty is seen as a personal attitude”⁶ On the same meaning, Bitrus says, “Christians, have a variety of negative attitudes to work. Some feel that work is

⁴ Robert H. Mounce. *Understanding the Bible Commentary Series Matthew*. Baker Books a division of Baker Publishing Group Grand Rapids, Michigan, USA 1991, Pg 236.

⁵ Yon Gyong Kwon. *A Commentary on Acts*. Society for Promoting Christian Knowledge, UK, 2012, Pg 181.

⁶ Pierre Biard and Mother M. de Montfort (Fall 1964, Vol. 14, No. 4 (Fall 1964), Pp. 433-440. Teaching on Poverty. Wiley. <https://www.jstor.org/stable/24457390>

something to be avoided or at best tolerated, a necessary nuisance. There are those who see it only as a means of earning a living. Yet others see it as an unfortunate consequence of fall. They see physical labor as the results of the curse on man as a punishment for his sins”⁷ Hawthorne adds that, “The instruction regarding work in 1Thessalonians 4:11-12 and 2Thessalonians 3:6-12 imply a negative view of poverty that results from laziness”⁸ Alexander comment on that by saying that, “How people use what is given them in this life will determine their future destiny”⁹

According to Akintola, “The Bible is the foundation for Christian teachings about poor and riches. Unfortunately, some wrong teachings abound in modern times which include: prosperity is a sign of God’s blessings; poverty is a sign of godliness; and poverty is a curse from God. Some even go to the extreme by teaching that genuine Christians can never be poor”¹⁰

Martine and Patel says that, “Religion and economic, for example, have been closely relate. The phenomenon of globalization has deep and complex roots, with religious factors never far from the economic”¹¹ Oladipo comments that, “The Church is rooted in the community”¹² Wesseles adds, “Over the years there have been many

⁷ Daniel Bitrus. *Biblical Perspectives on Wealth Creation, Poverty Reduction and Social Peace and Justice*. Transformation, July 2003, Vol. 20, No. 3, Christian Microenterprise Development (July 2003), pp. 139-143. Sage Publications, Ltd. <https://www.jstor.org/stable/43054980>

⁸ Gerald F. Hawthorne. *Dictionary of Paul and His Letters*. InterVarsity Press, USA. 1993, Pg 827.

⁹ David and Pat Alexander. *Handbook to the Bible*. Lion Hudson IP Ltd, Oxford, England, 2009, Pg 573.

¹⁰ Samuel Olugbenga Akintola. God, Church and Poverty in A Post- Modern World: A Study of Acts 11: 27-30: <file:///E:/Books.%20Articles%20and%20Journals/God.%20Church%20and%20Poverty.pdf>

¹¹ J. Paul Martin, Jason Chau and Shruti Patel: *Religions and International Poverty Alleviation: The Pluses and Minuses*. *Journal of International Affairs*, FALL/WINTER 2007, Vol. 61, No. 1, Religion & Statecraft (FALL/WINTER 2007), pp. 69-92 Published by: *Journal of International Affairs Editorial Board* Stable URL: <https://www.jstor.org/stable/24358080>

¹² Julius Oladipo. *The Role of the Church in Poverty Alleviation in Africa*. October/December 2000, Vol. 17, No. 4, *Christian Faith and Economics Revisited: 2* (October/December 2000), pp. 146-152. Sage Publications, Ltd. <https://www.jstor.org/stable/43070267>

contemplations on and explanations for poverty in Africa. Recently the focus has intensified on feminine poverty”¹³

“On the other hand, a lack of education can perpetuate poverty and hinder economic growth. When individuals do not have access to education, they cannot acquire the necessary skills and knowledge to find employment or create economic opportunities for themselves. This can lead to a cycle of poverty, where individuals and families struggle to make ends meet and are unable to improve their standard of living.”¹⁴

Bickers say, “Education gives a pastor broad understanding on how to lead God’s people”¹⁵ Smith adds, “The church’s ministry to poverty intends to enable God’s vision to be actualized in all relationships in mind, body and soul and his mighty love be experienced by the whole community and especially to the poor.”¹⁶

Robert says, “Lack of good stewardship in the ministry can lead to financial challenges for pastors, stemming from mismanagement of church finances and inadequate compensation policies.”¹⁷ Buttrick adds, “Stewardship is an official who controls the affairs of a large household overseeing the service at the masters table directing the household servants and controlling the household on behalf of the master”¹⁸

¹³ Johannes M. Wessels. Changing the Feminine Face of Poverty—Reading 1 Timothy 2:15 from a Socio-Economic Perspective. *Neotestamentica* , Vol. 50, No. 1 (2016), pp. 105-122. New Testament Society of Southern Africa. <https://www.jstor.org/stable/10.2307/26417471>

¹⁴ <https://sdgresources.relx.com/features/what-connection-between-education-and-poverty#:~:text=On%20the%20other%20hand%2C%20a,create%20economic%20opportunities%20for%20themselves.> 12/2/2024 12:07 am.

¹⁵ Bickers W. Dannis. *The Tent Making Pastor the Joy of Bivocational Ministry*. Grand Rapid, USA, 2000, Pg 15.

¹⁶ William Smith. *Bible Dictionary*. Grand Rapids 1884 Pg. 132

¹⁷ Reaves, Robert E. "*Financial Accountability in the Local Church*." Xulon Press, 2010.

¹⁸ George Arthur Buttrick *The interpreter's dictionary of the Bible an illustrated Encyclopedia Nashville Volume Four*, 1962 Pg 443

According to Nyerere, “Poverty is not the real problem of the modern world for we have the knowledge and resources which could enable us to overcome poverty”¹⁹ But Dude challenged Nyerere’s view by saying that, “No matter how the phenomenon of poverty has been conceptualized, it has been widely acknowledged that poverty is a problem that should not be tolerated in societies”²⁰

It is fact that poverty does not come to a person by accidentally, there are various causes which leads individuals to be poor in their lives. Alongside these causes as explained by various scholars, there are many others that leads pastors to be poor in the Diocese of Lweru, chapter three of this report discuss more about that.

1.2.3 The establishment strategies of poverty alleviation among pastors in the Diocese of Lweru

According to Whitaker, “Humankind was created for work..... As Christians, we affirm that we were created to glorify God, and the account of our creation makes plan that we were created to work: work thus becomes a way of glorifying God.”²¹ Bitrus adds, “If you want your dreams to come true, don’t spend too much hours sleeping. We must work out a system that best suits our situation in terms of a good balance between work, rest and leisure.”²²

Uche and Udogu say, “Education is one of the surest ways of empowering one to actualize one’s dream and potential as well as contribute to the society. It has the

¹⁹ Julius Nyerere. *Poverty, Christianity and Revolution*. New Black friars, November 1971, Vol. 52, No. 618 (November 1971), pp. 484-495 Published by: Wiley. <https://www.jstor.org/stable/43248851>

²⁰ Ernest Dude. *Rarity or Reality of Some Theories of Poverty in Explaining the Poverty in Africa*: <file:///E:/Books,%20Articles%20and%20Journals/Some%20theories%20of%20Poverty.pdf>

²¹Alexander Whitaker. *Paul’s Theology of Work*: <file:///E:/Books,%20Articles%20and%20Journals/Paul%20in%20theology%20of%20work.pdf>

²² Daniel Bitrus. Pg. 141

ability to reduce poverty and increase productivity.”²³ Chaves and Tsitos add, “Education development can pay a crucial role in alleviating poverty among pastors by empowering them with the necessary skills in strategic planning, financial management, and organizational leadership, enabling them to manage church efficiently.”²⁴ “The church upholds the teachings of Jesus as it concerns the poor and have been striving to minister to them spiritually, mentally, physically and economically.”²⁵

“Pastor can have other sources of income such as land where he can buy a piece of land and be selling in further to gain greater him more income. Also, pastor can engage in business, establishing Schools, fish farm, saloon etc. This will help pastor to have financial breakthrough, it will help pastor to meet the needs of church members and it will help pastor to contribute to church project.”²⁶

Based on the scholars who have discussed the establishment strategies of poverty alleviation among pastors in the Diocese of Lweru, a researcher discovered that poverty is not a permanent problem; there are strategies of alleviating it which can enable pastors to live good and happy lives in their ministry, as discussed in chapter four of this report.

²³ O.C. Uche & Paul A. Udogu. *The Role of the Church in Poverty Alleviation in Nigeria*. Nigerian Journal of Arts and Humanities (NJA), Volume 2 Number 1, 2022 (ISSN: 2814-3760, E-ISSN: 2955-0343) Nnamdi Azikiwe University, Nigeria, Indexed in Google Scholar. <file:///C:/Users/Rev.%20Edson%20Leonard/Downloads/2541-5012-1-SM.pdf>

²⁴ Chaves, M., & Tsitos, W. *Congregations and social services: What they do, how they do it, and with whom*. Nonprofit and Voluntary Sector Quarterly, (2001) 30(4), 660-683.

²⁵ O.C. Uche & Paul A. Udogu. Pg 31

²⁶ <https://ng.opera.news/ng/en/business/81c5f262a60d4a1022b07267566924f9> 15/4/2023, 11:21pm.

1.3.0 Research Methodology

The researcher identified the tools that were used to collect the data in the field. It looks at research design, sources of information, population, sampling techniques, variable definitions, procedures for data collection, data collection instruments, duality/error control, data processing and analysis, ethical considerations, and anticipated methodological constraints.

1.3.1 Research Design

Research Design, Is the plan how the research is going to be conducted or, “Is the arrangement of conditions for collection and analysis of data in the manner that aims to combine relevance to the research purpose with economy in procedure”²⁷

The researcher used a qualitative approach as regards the nature of the data. The researcher used a questionnaire and interviews to assess pastors’ poverty on church growth in the Diocese of Lweru Anglican Church of Tanzania for the priests and laity. Interview methods were used to interview bishop, priests, and laity.

1.3.2 Source of information

1.3.2.1 The Primary Data

The researcher used primary sources to collect the relevant data required for the study; these include questionnaires, interviews, and one to one contact.

²⁷ C. R. Kothari. *Research Methodology Methods and Techniques*. New Age International (P) Ltd, India, 2004, Pg 31.

1.3.2.1.1 Questionnaires

A questionnaire “Is a structure set of questions designed to gather specific information.”²⁸ This method was reserved only for those who are literate, and the interview was for those who were not ready to write down their answer. A set of well formulated questions was arranged with the intention of discovering the justification of the topic in the area. It was directed towards finding out the effect of pastors’ poverty on church growth in the Diocese of Lweru. Questions were set in an open-ended format with the intention of accumulating vast amount of information. Those questions were categorized into different groups for priests and laity. The questions for the priest were: What do you understand about the term poverty according to the Bible? Is poverty a problem for you? Why is it a problem? What are the causes of poverty in your life? Lastly, what can be done to alleviate poverty problem among pastors? Questions for the laity were: What do you understand by the term poverty? Do you see any sign of poverty in the life of your pastor? What do you think could be the cause of his poverty? How can the poverty of your pastor affect the growth of the church? What do you think that can alleviate the poverty problems for your pastor?

1.3.2.1.2 Interviews

An interview “is a formal conversation between two or more people, typically with one person, the interviewer, asking questions to obtain information, assess qualifications, or evaluate the suitability of a candidate for a job, admission, or other purposes.”²⁹ The researcher had an interview guide that contained the questions that helped him not stray from the main objective of the study. The researcher used this style to

²⁸ <https://surveysparrow.com/blog/questionnaires/> Cited 25th April 2024 9:43am

²⁹ <https://www.naukri.com/blog/what-is-interview/> Cited 25th April 2024: 10:08am.

interview the bishop and some other people. The questions to Bishop were: How do you see the lives of pastors in your Diocese of Lweru? Do you see any signs of poverty in the lives of pastors in your diocese? What could be the causes of poverty in the lives of pastors in the Diocese of Lweru? What can be done to alleviate the poverty problem among pastors in your diocese?

1.3.2.2 The Secondary Data

The researcher used different secondary sources during the data collection exercises. The researcher visited the library in order to get more information from books written by various scholars and to read the Bible. The researcher also used journals, newspapers, and internet sources.

1.3.3 Population

According to Paul & Tom “population is a total sum of all units of interests or the universe.”³⁰ The researcher gathered the information from members of Diocese of Lweru, such as Bishop, priests, evangelists, church elders, youth leaders, Mother Union leaders, and Sunday school leaders as well as choir leaders.

1.3.4 Sampling Methods/Techniques

Sampling methods means, “The methods of selecting samples from the population.”³¹ The researcher focused on the exuded and stratified poverty sampling methods in selecting the respondents. This is because it is quick and time-saving. The researcher looked at ways they failed to overcome poverty in their homes, and the results after

³⁰ Katamba Paul & Nsubuga Tom. *MK Basic Research Simplified for Universities Studies*. MK Publishers Ltd, Kampala Uganda, 2014, Pg 82.

³¹ Ibd

being encouraged to fight poverty and evaluate the estimated population will be reduced.

1.3.4.1 Sample Size

The researcher targeted a sample of 50 respondents from the Diocese of Lweru.

1.3.5 Variables and Indicators

Variables “is a trait of an item of analysis in research”³² while indicators are ways of measuring or quantifying variables; this study investigated on the effects of pastors’ poverty on church growth in the Diocese of Lweru Anglican Church of Tanzania. The conceptual framework for this study intended to bring new hope towards the problem of poverty to the pastors and the church in understanding poverty and be equipped to that situation.

1.3.6 Procedure for Data Collection

Before proceeding to the field to collect data, a researcher got a permission from the Diocesan secretary of the Diocese of Lweru and the list of the entire pastors with their phone numbers provided, the importance and significance of the study to remove any worries from the respondents.

1.3.7 Data Collection Instruments

Since the data was “obtained from primary and secondary sources”³³, the data gathered was both reliable and visible. The strength and accountability of the data gathered was also lie down in the effective application of the structural methodology in the study in

³² Cited in <https://www.bachelorprint.com/methodology/types-of-variables-in-research/> 22/3/2024 3:17Pm

³³ lbd

collecting data. The researcher used three methods including Questionnaires, interview and documentary reviews.

1.3.8 Quality/ Error Control

Quality/error control “refers to the process and procedures implemented to ensure that the data collected and the methods used are reliable, accurate, and valid.”³⁴ The researcher ensured the quality and accuracy of data being collected by use of the methodologies chosen for the study. The researcher monitored the interviewer’s appropriate behavior and other quality control aspects to the survey process so that the work can be done efficiently. The researcher ensured that the instrument that were used in data collection, analysis and recording were valid and reliable.

1.3.9 Data Processing and Analysis

Data processing “involves editing and open ended questions, and data analysis is the ordering of data into essential parts in order to obtain answers to research questions.”³⁵ After collecting raw data from the field, it was edited and then analyzed by using a qualitative method. Both qualitative and quantitative data will be interpreted through discussion and inferences will be drawn to answer research questions.

1.3.10 Ethical Considerations

The researcher obtained necessary permission before commencing data collection. The researcher informed all the respondents about the topic and purpose of the study. Ethical considerations included principle like confidentiality.

³⁴ John W. Creswell. *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publication, USA, 2014, Pg 45.

³⁵ Hector Cuesta. *Practical Data Analysis*. Packt Publishing, Birmingham, UK, 2013, Pg 414

1.3.11 Methodological Constraints

The method of this researcher would be able to select, watch and record the respondents because this method is cost effective and it is non-participatory for the researcher. However, when it came to recording, the researcher first sought consent from the respondent upon assuring him/her about the confidentiality and also stating clearly the purpose of the recordings.

1.4 The outlook of the chapters

In this report chapter one presents the general introduction, chapter two presents the Biblical perspective on poverty, chapter three presents the causes of pastors' poverty in the Diocese of Lweru, chapter four presents the strategies of poverty alleviation among pastors in the Diocese of Lweru and chapter five presents summary, conclusion and recommendations of the report.

1.5 Chapter Summary

This chapter discussed the background of the study, problem statement, purpose of the study, objectives of the study, research questions, and justification of the study. Therefore, the significance of the study, scope of the study, literature review, research methodology and the outlook of the chapters.

CHAPTER TWO

THE BIBLICAL PERSPECTIVE ON POVERTY

2.0 Introduction

Chapter two presents the Biblical perspective on poverty. It discussed the general perspective of Bible on poverty, the Old Testament perspective on poverty, New Testament perspective on poverty and the contemporary perspective on poverty, then chapter summary.

2.1 The general perspective of the Bible on poverty

The Bible demonstrates the issue of poverty spiritually and physically so that the congregation can understand their position. The Bible emphasizes the importance of humility, generosity, justice, and compassion. It explains that material wealth is not the ultimate measure of success and that spiritual wealth is often found in simplicity and service to others. One example is Jesus himself, who lived a humble life and showed compassion to the poor and marginalized. The Bible encourages all people to share what they have with the people in need and to make sure they advocate justice for the poor: “He who is kind to the poor lends to the LORD, and he will reward him for what he has done” (Proverb 19:17). There are also various laws and principles in the Bible that address poverty and promote economic justice for the poor.

2.2 The Old Testament perspective on poverty

The Bible in the Old Testament is clear that poverty exists among people and the poor will be always in the land Deuteronomy 15:11, the rich and poor were created by God

Proverb 22:2, and because of that God known as “A father to the fatherless, a defender of widows” Psalm 68:5. As a father he has never liked to see his people, such as the poor and those in need suffering and struggling, he was responsible to them all where he showed his care by helping them especially, “those who are oppressed, to give food to the hungry, to set prisoners free, and to sustain the fatherless and the widow” Psalm 146:7-9.

God also insisted the Israelites to do the same to the poor and needy people where he urged them to be generous by sharing what they have and in doing that their hearts should not be troubled, for if they enable them, God will bless them Deuteronomy 15:7-11. Proverbs 14:31 adds that, “He who oppressed the poor shows contempt for their Maker, but whoever is kind to the needy honors God” The Bible define God as the protector and defender of the poor as Leviticus 19:10, 23:22 says, “do not go over your vineyard a second time or pick up the grapes that have fallen leave them for the poor and the alien I am the Lord your God” here God is trying to insist all farmers in their time of harvesting required to leave crops behind for the poor not to harvest everything.

The scripture in Old Testament not only show God’s concern for the poor and needy but also explain the reasons that make people to be poor. For example Proverbs 6:10-11, “A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come on you like a bandit and scarcity like an armed man”. This means that a person who likes sleeping cannot have enough time of doing work, and when a person fails to work poverty comes to him or her. Therefore, Proverbs 23:21 says, “For drunkards and gluttons become poor, and drowsiness clothes them in rags.” This means that a person can be a poor because of drunkenness because at times, a person may misuse his or her assets on alcohol and to forget to other things which can cause poverty to him or her.

2.3 The New Testament perspective on poverty

The New Testament also gives perspectives on poverty, focusing on the teachings of Jesus and of the early Christians community. Jesus Christ is one of the example who experienced poverty in his life, his birth took place in unconfutable place Lk 2:1-7, his life was a refugee Matt 2:13-15 and he lived in the simple and humble life because he hasn't a house to sleep Matt 8:20, his family status was poor because he was born in the home where his earthly father or legal guardian was carpenter as Morris says, "this means that Joseph acted immediately following the dream the little family was evidently poor there would have conveyed a sense of urgency"³⁶

Jesus in his teachings he proclaimed the good news to the poor, prisoners and the oppressed Luke 4:18-19. He gave also his rich life to become a poor in order his people to become rich, because of that he wanted all people to be free from poverty life and to have good life as we see in 2 Corinthians 8:9, "For you know the Grace of our Lord Jesus Christ that though he was rich, yet for sakes he became poor, so that you through his poverty mighty become rich". Also during his ministry time was not happy to see people living in poor life as he says in Matthew 19:21, "If you want to be perfect, go sell your possessions and give to the poor" The gospel gives a solution of poverty as the 2Timothy 2:2:6 says, "The hardworking farmer should be to first to receive a share of the crops".

Therefore during the early Christian time the apostles in their teachings insisted the generosity, and one of their principles was to practice communal sharing to the believers. According to Acts 2:44-45, 4:32-35, explains on how the early Christians sold their things to share their income to the people in need and to ensure no one among

³⁶ Leon Morris The Gospel according to Matthew inter – varsity press Leicester England 1992 Pg 43

them missing anything. They insisted the believers to care the widows and orphans in their distress James 1:27.

The early Christian taught also on the advocates for the poor and needy who were in the society. They didn't end on that only but also they insisted people to work hard for the also instead the believers to work hard so that they live in good life not to become in need of anything as we see in 1Thessalonians 4:11-12, "Make it you're ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders". Paul reminded them the consequences of not doing work that, "If a man will not work, he shall not eat" 2Thes 3:10b.

The New Testament on the issue of poverty come-up with the guides that creates the wealth through obedience to the cultural mandate alleviates poverty as Witness says, "God's economy is simply his plan to dispense himself into humanity, God's economy is God's dispensation which means nothing else than God dispensing Himself into the human race"³⁷

2.4 The contemporary perspective on poverty

In the contemporary world poverty is widespread and continues to affect many people Christians and non-Christians. A large number of society is suffering from poverty because there are those who do not have any ability of getting their daily basic needs. Each person who going in poverty situation has his or her own perspectives though there are some who blaming the government for causing them to be poor.

³⁷Witness Lee. *The economy of God Living stream ministry*. United States of America. 1968 Pp 9

When we come to church, most of Christians and Pastors today experience poverty in their life because of various issues. Some people experience poverty because they involved themselves in evil things and forget that God is everything and everywhere. There are others who have wrong perspective that they cannot be poor because they believe and trust in God for everything and that God will provide for all they need. There are people who spend much of their time waiting, fasting and praying for God to give them what they want, but in the end they find themselves living in a difficult lives. It is not mean that God do not hear or see them, but what they forget is that God has given them the ability to work and that he will bless the work of their hands. The word of God called us to serve one another and to work actively for social and economic justice. We need to remember that as Christians our faith is tested by the quality of justice amongst us and how we treat the poor and those in need.

Nowadays Christians are very concerned about how the Bible functions and how it addresses their present concerns. The case of poverty is the world-economic problem to many people particularly developing countries. For the pastors and church have the power and responsibility to play to get rid of it, while the Bible is the central in their lives and all Christians to ensure that are able to fight against disasters such as hunger, disease, poverty. Christians and pastors have to seek solutions from the Bible.

2.5 Chapter Summary

This chapter was about the Biblical perspective on poverty, where the researcher explained the Old Testament and New Testament perspectives on poverty and the Contemporary perspectives on poverty. The researcher discovered that poverty is not a new thing in the world because it was there since the Old Testament and during the time of New Testament, but also take place in the contemporary world. Though every

period has its own perspectives on the pastors' poverty but the pastors in the Diocese of Lweru needs to understand the situation of their lives, by knowing the causes of poverty in their lives and to come up with the solution for the better life and for the growth of the church.

CHAPTER THREE

THE CAUSES OF PASTORS' POVERTY IN THE DIOCESE OF LWERU

3.0 Introduction

Chapter three presents the causes of pastors' poverty in the Diocese of Lweru. It was upon the findings from the people where their names were not directly mentioned but indicated by abbreviations. The chapter also presents the meaning of the term poverty, the effect of a pastor's poverty on church growth, the approaches for poverty alleviation among pastors in Diocese of Lweru, the reasons why some pastors are still poor in spite of the Diocese efforts, and lastly the chapter summary.

3.1 The meaning of the term poverty

In Swahili poverty known as “umaskini” and the meaning of umaskini is, “Ni hali ya ukosefu wa mahitaji ya msingi ya binadamu kama vile chakula, maji salama, huduma za afya, mavazi, na nyumba kutokana na uwezo wa kuvinunua au kuvipata.”³⁸

From the study findings different respondents had various views concerning the meaning of the term poverty on how they experienced it in their lives. For example, one of the respondent define poverty as “the state or condition where people or communities cannot meet a minimum standard of living because they lack the proper resources.”³⁹ Other respondent define poverty as, “the state of one who lacks a usual or socially acceptable amount of money or material possession. This exists when people lack means to stratify their basic needs.”⁴⁰ Other more respondents also carry the same

³⁸ <https://sw.wikipedia.org/wiki/Umaskini>. Cited 25th April 2024: 11:27 am

³⁹ Respondents BHS, Questionnaire to the Laities 18th December 2023

⁴⁰ Respondents AK, Questionnaire to the Laities 22nd December 2023.

idea of poverty as “a state of being unable to afford basic needs such as food, shelter, clothing and health care.”⁴¹

Another respondent define poverty as “the situation whereby a person or country is unable to provide basic needs or a country fail to produce sufficient products for its use.”⁴² Another respondent define poverty as “a state of economic or material deprivation that affects many people throughout various factors, such as famine, war, oppression, exploitation, and persecution.”⁴³

3.2 The causes of pastors’ poverty in the Diocese of Lweru

3.2.1 Low Level of Education

One of the respondent holds the view that “the low level of education is the cause of poverty among pastors in Diocese of Lweru.”⁴⁴ According to him, most of pastors were primary school and Ordinary Level graduates. Due to their low level of education they fail to compete with the job markets because in the contemporary world to be employed and receive sufficient salary, one is required to have a high level of education. Most pastors only study religious matters and sometimes rely on experiences in doing ministry. Because of this many of them when they started up their projects collapse due to poor management skills. It is clear that good level of education helps a person to work anywhere and perfectly, to get his or her daily basic needs because they have money and everything they want, and this can bring benefits to them, to society and also to the church.

⁴¹ Respondents JB, Questionnaire to the Laities 28th December 2023

⁴² Respondents OM, Questionnaire to the Laities 19th December 2023

⁴³ Respondents GK, Questionnaire to the Priests 20th December 2023

⁴⁴ Respondents JB, Interviewed on Saturday 21st January, 2024

3.2.2 Lack of Sufficient Land for Cultivation and Business

Some respondents said, “Another cause of pastors’ poverty is little land for cultivation for food crops and for business which cause them to lack enough food for their families and source of their income.” According to them there are pastors who don’t have enough land for cultivating and it is because they rely on the land they found at the places where they posted for work, sometimes they don’t have their own land. Most of pastors based on poor farming method which affect their cultivation, for example, during the rainy season most of their crops were being destroyed by soil erosion and when it comes to harvesting, less was realized which could not pay off all their expenditure and results them to be poor.

3.2.3 Low Level of Income

Some of the respondents expressed that “the low level of income is the major cause of poverty among pastors in the Diocese of Lweru.”⁴⁵ According to them, most pastors rely on receiving their monthly allowances from the offerings collected from Christians every Sunday, and they don’t have other personal sources of income. Most churches in the Diocese of Lweru are poor, and they raise little offerings every Sunday, which are further divided into various parts according to the diocesan policy. The small percentage that remains at the parish level is used to pay the pastor a monthly salary. Because of that, the pastors find themselves unable to support their family’s basic needs, which leads them to poverty. To make matters worse, pastors are full-time in the church ministry; they always use most of their time doing pastoral visitation, attending church daily activities, and fellowship, and they don’t have enough time to

⁴⁵ Respondents ML and AK, Questionnaire on January 25, 2024

do their own work. Due to that, most pastors find themselves in difficult situations that affect their performance at work. Sometimes they become unfaithful with church funds, and sometimes they end preaching the complaining sermon.

3.2.4 Frequently Transfer

One of the respondents explained that, “the frequent transfer of pastors causes them to be poor.”⁴⁶ According to him, some pastors fail to undertake development projects in their current environment because they know in their hearts that they will not stay in that area for a long time. Sometimes the pastors were affected by the transfers since it was difficult for them to plan, and when one left the place for transfer he or she was not allowed to come back to harvest what was left behind. Certain pastors waited for transfers, which greatly made them poor.

3.2.5 Poor Family Planning

Other respondents explained that “poor family planning is another cause of poverty for most pastors.”⁴⁷ Most of the pastors have extended families, and they failed to control the size of their families. For example, one pastor has more than seven children, but at the same time he has other dependents, such as orphans from departed relatives, and his income is not enough to support such a large family. For example, during a pastor's retirement time, you find a pastor having no personal house or land to stay with his family, which results in affecting his health, though in general observation, it is a common state for most pastors.

⁴⁶ Respondents DKC, Interviewed on Monday 4th December, 2023

⁴⁷ Respondents AP, Questionnaire on January 25, 2024

3.2.5 Wrong Interpretation of the Bible

Some respondents said that “most pastors in the Diocese of Lweru are poor because of their wrong interpretation of the Bible.”⁴⁸ According to them, there are pastors who interpret the scriptures wrongly for instance (Matthew 5:3) which talks about being poor in spirit, they think that it is better for them to be poor in spirit in order to reach the kingdom of heaven. But they forget that they are still on earth and that they need to work hard so that they can have a better life as Paul says, “For even when we were with you, we gave you this rule: If a man will not work, he shall not eat” (2Thessalonians 3:10). The respondent’s ideas relate to Akintola’s argument, which says, “The Bible is the foundation for Christian teachings about poor and riches. Unfortunately, some wrong teachings abound in modern times which include: prosperity is a sign of God’s blessings; poverty is a sign of godliness; and poverty is a curse from God. Some even go to the extreme by teaching that genuine Christians can never be poor”⁴⁹ According to that argument and the respondents ideas, it is clear that wrong interpretations of scriptures can cause a pastor to live a poor life.

3.2.6 Wrong Perspectives on Pastoral Ministry and Economic

According to some respondents, “most pastors have remained poor because of their wrong perspectives on pastoral ministry and economics.”⁵⁰ There are pastors after joining the pastoral ministry, isolate themselves from economic activities and feel they cannot mix the ministry of God and at the same time, engage in other activities such as business, farming, and other developing activities. They believe that when a pastor

⁴⁸ Respondents SJ & FP-, Questionnaire on 25th January, 2024

⁴⁹ Samuel Olugbenga Akintola. *God, Church and Poverty in A Post- Modern World: A Study of Acts 11: 27-30*: <file:///E:/Books,%20Articles%20and%20Journals/God,%20Church%20and%20Poverty.pdf>

⁵⁰ Respondents RD, Questionnaire on 25th January, 2024

engages in other activities than the work of God, they are serving two masters, and due to this perspective, they find themselves in poverty and unable to meet their daily basic needs. The idea of these respondents was supported by Wessles, who said, “Over the years, there have been many contemplations on and explanations for poverty in Africa. Recently, the focus has intensified on feminine poverty. Both males and females can be affected any time because of their wrong understanding of ministry and economics.”⁵¹

3.2.7 High Cost of Living

One of the respondents explained that, “most pastors in the Diocese of Lweru are poor because of the high cost of living.”⁵² Due to the economic situation of the country, many areas have been affected, causing the high cost of living to be high. Even those with jobs still struggle to meet their needs due to the high cost of living, which affects them. For example, the cost of basic necessities such as education, housing materials, healthcare, and food has become much higher compared to previous years. Because of this situation, the church has been greatly affected and is unable to sustain itself or even support its pastors, as it relies on the same people to bring offerings to the church so that the pastor can meet their daily basic needs. Due to this situation, pastors cannot stand alone, they need help from the same people whose lives have also become difficult. Therefore, pastors find themselves suffering greatly from poverty.

⁵¹ Johannes M. Wessels. *Changing the Feminine Face of Poverty—Reading 1 Timothy 2:15 from a Socio-Economic Perspective*. *Neotestamentica*, Vol. 50, No. 1 (2016), pp. 105-122. New Testament Society of Southern Africa. <https://www.jstor.org/stable/10.2307/26417471>

⁵² Respondents JR, Questionnaire for Laities on 20th December, 2023

3.3 The Effects of Pastor's Poverty on Church Growth

3.3.1 Poor Service delivery

The respondents narrate that, “pastor’s poverty affects their delivery of services to parishioners.”⁵³ There is a time when a pastor seems to abandon the ministry of God. Pastors had devoted much time to personal issues, struggling with how to support themselves and their families. The pastors were busy with their own work from morning to evening Monday to Saturday and left everything in the hands of evangelists or other church elders, which affected the growth of church.

3.3.2 Compromise the word of God

The respondent explained that, “the compromise during preaching the word of God affects church growth.”⁵⁴ There are times when a pastor fails to deliver true teachings that condemn and warn against sin due to the belief that doing so would result in people withholding support from them. Consequently, the pastor may constantly embrace the rich and overlook their wrongdoings, while rebuking the poor when they do something wrong. This has led to a decline in the church’s ethics and collapsed church growth.

3.3.3 Failure of doing pastoral ministry

Pastoral ministry had become impossible or a burden for most pastors. Their visitation was seen as a burden by most parishioners; some parishioners could run away from their house, thinking that their pastor had come to collect money, some were afraid of where their pastor could sit and eat, while others were guilty because they had spent time

⁵³ Ibid

⁵⁴ Respondents VV, Questionnaire on 25th January, 2024

without attending church. So with church in mind, most pastors abandoned their pastoral ministry, and if they were to do it, they had to select a few homes; which in turn affected their reputation.

3.3.4 Collection of Non-mandatory Contributions in the Church

According to some of the respondents, daily non-mandatory contributions in the church, especially those directly benefiting the pastors, have affected church growth. The use of pulpit was no longer an avenue of preaching the gospel but an avenue of conducting funds. People abandoned the church, hence the low giving, and the church cannot survive without money, so pastors most of the time ask for funds. The ways of getting money are stressful for Christians since they started with the pledges, then followed offertory, thanksgiving, tithe, development, and ended with pastors' support. So instead of preaching the gospel, they end up preaching on people to support them and prosperity, which causes people to get tired and fail to come to church.

3.3.5 Lack of Faithfulness in the Church Assets

Some respondents said that, due to the desperation caused by poverty among pastors, they have become unfaithful in managing church assets. You find the pastors borrowing church money and fail to return and when asked to return, they become aggressive and threaten to the lender. Additionally, there are instance where pastors take ownership of church assets, causing conflicts within the church and hindering its progress.

3.4 The approaches for poverty alleviation among pastors in Diocese of Lweru

3.4.1 Provision of milk cow to the pastors

One of the respondent said, “the provision of milk cow to the pastors which known as *“kopa Ng’ombe lipa Ng’ombe”* as one of the Diocesan project where a person takes a loan of cow and when that cow gives birth to a female calf, at the right time, that calf is loaned to another person, helps to fight poverty among pastors.”⁵⁵ This project helped some pastors because they are nutrition has improved and they sell some of the excess milk for the family income and it provided enough manure for their agriculture, thus improve their life and their family income.

3.4.2 Provision of motorcycles for pastors

One of the respondents says, “The action of the Diocese of providing motorcycle for pastors’ for parish ministry has brought the significant benefits for them.”⁵⁶ Most of pastors were challenged with the transport where you find one pastor in the parish have more than four to six subsidiary churches which are scattered in long distances. Since pastors have their own transport they get time to serve their assigned areas and to attend the entire churches, not only that but also they get time to do their personal activities.

3.4.3 The Church and Community Mobilization Process (CCMP)

One of the respondent said, “The coming of CCMP helped to strengthen the church, community and pastors who suffering with poverty in their life.”⁵⁷ Through CCMP

⁵⁵ Respondents RR, Interviewed on Saturday 23rd December, 2023

⁵⁶ Respondents SGR, Interviewed on 22nd January, 2024

⁵⁷ Respondents JA, Interviewed on 20th January, 2024

program, people have been equipped with skills, especially on how to utilize the resources available to them to self-development, and where it is possible they have been supported financially to conduct projects that are beneficial to them. This is to fulfil the meaning of Church and Community Mobilization Process that, “is a process designed to awaken and empower churches to respond to all the needs in their communities. The church and community work together to mobilize local resources, reach the poorest and most marginalized people, and overcome poverty.”⁵⁸

3.4.4 Promoting Education

One of the respondent said, “Diocese of Lweru has promoting education to the pastors by giving them opportunity to go to theological schools to get knowledge for the ministry and for their life.”⁵⁹ The Diocese has made effort to seek scholarship from various places to enable pastors to pursue further education, for example, nowadays there are pastors who have, certificates, diploma, and others bachelors which is different with the previous years. Additionally, through Katoke Trust Fund, the Diocese has facilitated the payment of school fees for children of pastors when they enroll in secondary education at Katoke Lweru Secondary School.

⁵⁸ <https://learn.te099arfund.org/en/how-we-work/what-we-do/church-and-community#:~:text=The%20church%20and%20community%20mobilisation,marginalised%20people%2C%20and%20overcome%20poverty>. Cited on 10th April 2024, 12:39PM.

⁵⁹ Respondents JEM, Interviewed on 22th January, 2024

3.5 The reasons why some pastors are still poor in spite of the Diocese of Lweru efforts

3.5.1 Laziness

According to some respondents, “some pastors remained poor because of their laziness.”⁶⁰ There are some pastors who don’t want to work hard which leads them to the poor lives. There are others who have their small pieces of land and others from their church/parish but due to their laziness they fail to use the land for farming or to do any business activity from there. Sometimes pastors are busy with pastoral ministry from Monday to Saturday, morning to evening and they don’t have time of doing their own work that left them in totally poor lives.

3.5.2 Being Dependents

One of the respondent said “Most of pastors remained poor because of being dependents.”⁶¹ According to him, most of pastors depends on funds from the Diocesan office and from their parishioners. The pastors have found themselves entering into a wave of poverty due to lack of enough Diocesan support to serve all pastors who are in need and also to conduct the Diocesan activities. However, even the parishioners try to support them, but at the end, they fail to continue because pastors becomes too dependent on them for everything, and sometimes even themselves haven’t anything to support them due to economic crises. So, pastors find themselves in a situation where they feel neglected by the Diocesan, and they feel to be abandoned by their parishioners because they’re not cared enough.

⁶⁰ Respondents GA, Interviewed on Monday 6th December, 2023

⁶¹ Respondent FJ, Questionnaire on 25th January, 2024

3.5.3 Wastage of Time

One of the respondents said, “Most pastors have remained in poverty because of wasting time.”⁶² Most pastors fail to manage time between their own activities and daily pastoral activities. Sometimes they waste much time paying unnecessary visits to friends and relatives, spending much time on pastoral visits from Monday to Sunday, moreover from morning to evening, spending much time on pastoral counseling, funerals, and burials when someone dies. Instead of delegating power to other people, most pastors hold everything themselves, which leave them poor because they don’t have time to do their own activities.

3.5.4 Close minded

According to respondents, “most of pastors remained in poor life because they have close minded.”⁶³ Sometimes they don’t want to change their mind even if they get advice of economic experts from different leaders. According to the respondents, some pastors are not ready even to take loan from the bank or other institutions to help them to solve their problems or to do business, hey think that when they will fail to pay back the loan the bank or institutions will take even their little properties they have. Due to that they found themselves remained in poor life.

⁶² Respondent IG, Questionnaire on 25th January, 2024

⁶³ Respondents YK & RM, Questionnaire on 25th January, 2024

3.6 Chapter Summary

Chapter three presented the causes of pastors' poverty, meaning of the term poverty, the effect of a pastor's poverty on church growth, the approaches for poverty alleviation among pastors and the reasons why some pastors are still poor in spite of the efforts taken by the DL as the findings stated by the respondents.

CHAPTER FOUR

STRATEGIES OF POVERTY ALLEVIATION AMONG PASTORS IN THE DIOCESE OF LWERU

4.0 Introduction

Chapter four is about the strategies for poverty alleviation among pastors in the Diocese of Lweru. It presents the fourth objective of the study which was about the establishment of strategies of poverty alleviation among pastors that can influence church growth. The respondents were requested to respond to a question regarding on strategies they think that can alleviate poverty problems to their pastors.

4.1 Strategies of poverty alleviation among pastors

There have been significant efforts to fight against pastors' poverty in the Diocese of Lweru, and these efforts have enabled pastors to improve economically with their poverty levels decreasing every day. Despite these efforts, some respondents proposed the strategies of poverty alleviation among pastors.

4.1.1 Working hard

Some respondents said, "Working hard is one of the ways to alleviate poverty for pastors."⁶⁴ According to them, if the pastors will avoid laziness and work hard, it will help to overcome such a situation. Pastors, through working hard they can develop their spiritual gifts, their leadership and their economy. Working hard can help to change their perspectives on money and success, motivating them to make better decisions and manage their resources effectively. This is a good way of empowering pastors to fight against poverty and to form independent and successful lives.

⁶⁴ Ibid

4.1.2 Investing in education

There is a great need for pastors to invest in various forms of education. Pastors should not limit themselves to study theology alone but should also develop themselves in other fields such as business, agriculture, livestock farming, and craftsmanship. Therefore, pastors should not hide themselves in the church but should venture out and learn from successful individuals. By putting education into practice, it will help them break free from the cycle of poverty that currently affects them. As one scholar states, “Education as an empowering tool might help pastors change the conditions of their lives by taking action with knowledge and skills of a trade that will make them competitive in the particular productive field.”⁶⁵

4.1.3 Setting ventures

One of the respondents said that, “There is a need for pastors to set various ventures for their life.”⁶⁶ Pastors need to undergo a change in their lives by ceasing to rely on funds from people and church offerings, as they will continue to lag behind in their personal development. Instead, pastors should initiate various ventures that will not jeopardizing their ministry but will bring them significant profit and enable them to break free from poverty.

4.1.4 Pastors’ empowerment in entrepreneurship

Some respondents said, “To empower pastors is a good way of overcoming different situations they are passing through.”⁶⁷ The Dioceses collaborating with various

⁶⁵ <https://desapublications.un.org/file/848/download>. Cited on 17/4/2024 1:31am

⁶⁶ Respondent AE, Questionnaire on 10th February, 2024

⁶⁷ Ibid

stakeholders to invest in entrepreneurship seminars would greatly help in liberating the minds of pastors and empower them to address the poverty they are experiencing. For example, Faith in Action, Church and Community Mobilization Process are crucial stakeholders in this fight against poverty, if fully utilized will bring positive change to pastors, church and community.

4.1.5 The church to be an agent of social and economic transformation

The church can do this by speaking the truth about the importance of multi-dimension economic sectors owned by the church for the purpose of creating good condition for their pastors and the upcoming ones that they may not depend on the church offerings only. Some respondents said, “Church engagement on social activities such as education, health centers it force the church to develop well in economic and social standards.”⁶⁸ This condition creates a well- being of a pastor and the church too by speeding up the changes for itself, through the established good policies over those programs the church will play its role on reducing and alleviating poverty to their pastors.

4.1.6 The establishment of Health Insurance system for pastors

To establish health insurance for pastors is the important thing and a good way of poverty alleviation among them. It is a time for the Diocese and the church in general to see the great importance of uniting all pastors under health insurance fund for example, National Health Insurance Fund (NHIF). By doing so, it will simplify pastors’ medical expenses, especially when they or their families encounter health issues. Chris comments that, “when a person is healthy, they can go to work, participate in

⁶⁸ Ibid

community events (like voting or meetings) and can better contribute to society. Making sure a country has good healthcare is essential to alleviating poverty.”⁶⁹

4.1.7 Christians to care their pastors

Despite the effort of pastors and Dioceses in fighting poverty, it is also important to teach and encourage all Christians to ensure they care for their pastors as they serve them. Christians should also show genuine love for their pastors and share to them blessings given upon them by God. Christians should also be taught to work diligently to improve their income because when they succeed, the church will succeed also, leading to increased offerings in the church and pastors being paid their salary on time.

4.1.8 Depending on God for providence not on human being.

One of the respondents said, “If pastors will depend on God for providence not on human being will alleviate poverty among them.”⁷⁰ Pastors should remember that God is an advocate to the oppressed and he is a refuge for the oppressed, and a stronghold in times of trouble (Psalm 9:9). God uses His people to help those in need as the Bible says, “I will say to the north, Give them up and to the south, Do not holdback” (Isaiah 43:6).

⁶⁹ Chris Elbers T.M. *Welfare in Villages and Towns: Micro-Measurement of Poverty and Inequality*. Tinbergen Institute Working Paper. Forthcoming, 2000, USA.
<https://research.vu.nl/files/1681910/00029.pdf>

⁷⁰ Ibid

4.2 Chapter Summary

The poverty situation among pastors can be alleviated if pastors will decide to make changes in their lives. This chapter discussed the strategies of poverty alleviation among pastors, and if these strategies will be implemented well it will help to solve that challenge and results good life to them, and serve God happier as the Diocesan slogan says, “Attempting great things for God and expecting great things from him”.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

Chapter five presents the summary, conclusion and recommendations on poverty based on findings as per study objectives.

5.1 Summary

The study was carried out on an assessment of pastors' poverty on church growth in the Diocese of Lweru Anglican Church of Tanzania. This has been achieved through defining the meaning of poverty, finding out the Biblical perspective on poverty, its causes, and finally establishing strategies of poverty alleviation among pastors.

The Bible discusses poverty in various places, providing teachings and examples on how to address this situation, and the poverty mentioned in the Bible is both physical and spiritual. Physical poverty is the condition of lacking basic life necessities such as food, clothing, and shelter. The Bible provides many examples of people facing physical poverty, such as widows, orphans, and those who rely on aid. While spiritual poverty is the condition of lacking a good relationship with God. The Bible teaches that knowing and relying on God is true wealth, so anyone without faith or spiritual direction may become poor in spirit. For this reason, the scriptures emphasize the importance of caring for, nurturing, and showing compassion to the poor.

The researcher has found that poverty is a problem with various causes, that affect the lives of pastors and church growth. Through the findings, different causes of poverty were identified. Most pastors have different resources, but they fail to use them effectively as the sources of their income. Despite God granted pastors with knowledge,

good health, strength, and honorable ministry, they have become dependent in various aspects, which is caused by their laziness, low level of education, low level of income by relying on one source of income, and sometimes lack of love and unity among them. As a result, some pastors fail to fully perform God's ministry, preaching a gospel of complaints instead of blessing people, causing offense and creating enmity between them and the believers, and sometimes lacking faithfulness in handling church properties were identified, where such situations affected church growth, and all of these were based on the pastors in the Diocese of Lweru.

The researcher has found that pastors' poverty can be alleviated and pastors can be free from poverty and live good lives by working hard, family planning, interpreting the Bible accordingly, being good stewards, investing in education, and establishing various sources of income by generating ventures. The diocese and church also have a responsibility to ensure that all pastors are provided with health insurance and encourage believers to care for their pastors as they serve them.

5.2 Conclusions

In conclusion, poverty is not something to be content with, or a body skin to remain with, but if pastors will make decisions, take decisive actions, and stop being satisfied with their current situations, their lives will improve, and they will serve faithfully, leading to the growth of the church of God in the Diocese of Lweru.

5.3 Recommendations from the Study

The researcher recommends that pastors create a timetable and monitor their personal and church activities, not only spending most of their time in church ministry but also making sure they have time for their personal activities.

Pastors must show their true love for one another and invite each other into ministry, as by doing so, they will share various service strategies and ways to address the challenges they encounter in their ministry.

The constitution of the diocese should be considered, especially in the establishment of new parishes. Churches should not be granted parish status or receive a pastor if they do not meet the constitutional requirements.

The time of pastors serving in the parish should follow what is stated in the constitution of the diocese rather than being transferred shortly after reporting to the station. Many pastors have expressed that such transfers cause poverty as they begin to organize their lives is the time when they receive their transfer letters.

The Diocese should provide education to the pastors, so that they can have more ability to be creative in different programs as well, to know how to use the opportunities they have to improve their own lives and to know how to get their basic needs instead of waiting for someone to bring them.

The Diocese should organize seminars and workshops for sensitive people on the issue of time management for human promotion. That seminar will enable pastors to know how to manage their time well for church activities and their own activities. Therefore, pastors should be taught good methods of farming so that they know how to use their land to generate money and enough food instead keeping it idle and poor. To conduct such seminars and workshops, the Diocese should invite skilled people in different sectors, such as farmers, engineers, bankers, psychologists, educationists and others to come and address pastors on different issues, like the causes of poverty, the effects of

poverty on their lives and church growth, how to alleviate poverty, and how to use the little resources they have effectively for their development.

Pastors should develop a culture of self-reliance in all aspects, avoiding depending on the diocese for everything and blaming the diocesan leadership when they lack support from them. By doing so, pastors will strengthen their own economies, and if someone wants to support them, they should find them already self-sufficient.

The diocese should increase more its source of income to enable self-sustainability and reduce its reliance on contributions from Christians when unexpected financial needs arise. This will allow parishes to retain a larger percentage of their monthly income to adequately support their pastors.

5.5 Areas of Future Research

The researcher recommends that further future research be needed on why many people in the country and in the church, especially pastors, are poor while the government and the church show their great efforts and struggles on how to alleviate poverty among people.

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APPENDICES

APPENDIX I: INTERVIEW TO BISHOP

My name is EDSON LEONARD SIMON Reg no: M21B09/038 a third-year student of Bachelor of Divinity of Uganda Christian University. I am pursuing research titled, “an assessment of the effect of pastors’ poverty on church growth in the Diocese of Lweru Anglican Church of Tanzania.” I would like to request you kindly to respond the questions asked in this questionnaire. The information you give will be used only for the purpose of this study and is very helpful and I pledge to treat this confidential.

1. How do you see the lives of pastors in your Diocese of Lweru?

.....
.....

2. Do you see any sign of poverty in the lives of pastors in your Diocese?

.....
.....

3. What could be the causes of poverty to the lives of pastors in the Diocese of Lweru?

.....
.....

4. What can be done to alleviate poverty problem among pastors in your Diocese?

.....
.....

Thank you and God bless you

APPENDIX II: QUESTIONNAIRE TO THE PRIESTS

My name is EDSON LEONARD SIMON Reg no: M21B09/038 a third-year student of Bachelor of Divinity of Uganda Christian University. I am pursuing research titled, “an assessment of the effect of pastors’ poverty on church growth in the Diocese of Lweru Anglican Church of Tanzania.” I would like to request you kindly to respond the questions asked in this questionnaire. The information you give will be used only for the purpose of this study and is very helpful and I pledge to treat this confidential.

Name..... Gender..... Tittle.....

Education Background..... Date.....

1. What do you understand about the term poverty according to the Bible?

.....
.....

2. Is poverty a problem to you? Why is it a problem?

.....
.....

3. What are the causes of poverty in your life?

i).....

ii).....

iii).....

iv).....

v).....

4. What can be done to alleviate poverty problem among pastors?

i).....

ii).....

iii).....

iv).....

Thank you, and my God bless you

APPENDIX III: QUESTIONNAIRES TO THE LAITY

My name is EDSON LEONARD SIMON Reg no: M21B09/038 a third-year student of Bachelor of Divinity of Uganda Christian University. I am pursuing research titled, “an assessment of the effect of pastors’ poverty on church growth in the Diocese of Lweru Anglican Church of Tanzania.” I would like to request you kindly to respond the questions asked in this questionnaire. The information you give will be used only for the purpose of this study and is very helpful and I pledge to treat this confidential.

Name..... Gender..... Tittle.....

Education Background..... Date.....

1. What do you understand by the term poverty?

.....
.....

2. Do you see any sign of poverty in the life of your pastor?

If yes how.....

If no how.....

3. What do you think that could be the causes of his poverty?

i).....

ii).....

iii).....

iv).....

iv).....

4. How can the poverty of your pastor affect the church growth?

i).....

iii).....

iii).....

iv).....

v).....

5. What do you think that can alleviate poverty problems to your pastor?

i).....

ii).....

iii).....

iv).....

v).....

Thank you, and my God bless you

APPENDIX IV: LIST OF RESPONDENTS

NO	NAME	SEX	OCCUPATION	PLACE	DATE
1.	Rt. Rev. Godfrey Mbelwa Kibuka	Male	Bishop	Bishop's Office	21/1/2024
2.	Rev. Edson Andrea Lwekaza	Male	Priest	Kemondo	20/12/2023
3.	Rev. Egidius Elizeus	Male	Priest	Kinuzi	20/12/2023
4.	Rev. Brasio Jacob	Male	Priest	Bwami	20/12/2023
5.	Rev. Renatus Katale	Male	Priest	Malahara	20/12/2023
6.	Rev. Papianus Mushobozi	Male	Priest	Kasharu	20/12/2023
7.	Rev. Eradius Thadeo	Male	Priest	Izigo	20/1/2024
8.	Rev. Grayson Katunzi	Male	Priest	DL/BML	25/2/2014
9.	Rev. Canon Anold Edward	Male	Priest	Rubungo	16/4/2024
10.	Rev. Merkidius Eustace	Male	Priest	Ijuganyondo	30/12/2023
11.	Rev. Nathanael Isaya	Male	Priest	Minziro	20/1/2024
12.	Rev. Canon Dauson Ishebakaki	Male	Priest	Kabagunda	3/2/2024
13.	Rev. Canon Raymond Rushongorwa	Male	Priest	Butembo	21/1/2024
14.	Rev. Canon Stanly Rwamugira	Male	Priest	Kasindaga	21/1/2014
15.	Rev. Canon Deogratius Kamanda	Male	Priest	Omubweya	22/1/2024
16.	Rt. Rev. Jacton Lugumira	Male	Retired Bishop	Bukoba	23/1/2024
17.	Rev. Joselne Joseph	Male	Priest	Lwanganiro	23/1/2024
18.	Rev. Daniel Kainamula	Male	Retired Priest	Rubungo	22/1/2024
19.	Rev. Dionise Gataya	Male	Retired Priest	Buhaya	18/12/2023
20.	Rev. Josephat Mulashani	Male	Retired Priest	Kimbugu	19/12/2023
21.	Osia Mwampashe	Male	Head Teacher	KLSS	19/12/2023
22.	Fridolinus Longino	Male	Academic	KLSS	19/12/2023
23.	Edimund Eradius	Male	Laity	Katoke	19/12/2023
24.	Evina Enock	Female	Laity	Katoke	18/12/2023
25.	Gerardina Rwabukoba	Female	Laity	Buhaya	20/12/2023
26.	Anitha T. Kaibandize	Female	Laity	KLSS	22/12/2023
27.	Revocatus Malcery	Male	Laity	Msamalia Mwema BS	25/12/2023

28.	Marko Leonard	Male	Laity	Msamalia Mwema BS	25/12/2023
29.	Samson John	Male	Laity	Msamalia Mwema BS	25/12/2023
30.	Frenk Philidert	Male	Laity	Msamalia Mwema BS	25/12/2023
31.	Adventina Projesti	Female	Laity	Msamalia Mwema BS	25/12/2023
32.	Velius Valelian	Male	Laity	Msamalia Mwema BS	25/12/2023
33.	Isaya Gervace	Male	Laity	Msamalia Mwema BS	25/12/2023
34.	Frank Julius	Male	Laity	Msamalia Mwema BS	25/12/2023
35.	Sebastian F. Maher	Male	Laity	Msamalia Mwema BS	25/12/2023
36.	Catherine	Male	Laity	Msamalia Mwema BS	25/12/2023
37.	Faith Jeremiah	Female	Laity	Msamalia Mwema BS	25/12/2023
38.	George	Male	Laity	Msamalia Mwema BS	25/12/2023
39.	Yohana Kayungi	Male	Laity	Msamalia Mwema BS	25/12/2023
40.	Raphael Deogratus	Male	Laity	Msamalia Mwema BS	25/12/2023
41.	Ananias Kaizilege	Male	Laity	Msamalia Mwema BS	25/12/2023
42.	John Bisagaya	Male	Teacher	KLSS	28/12/2023
43.	Happiness Edson	Female	Laity	Katoke	24/3/2024
44.	Baraka Gedion	Male	Laity	Kabagunda	4/3/2024
45.	Joshua Muhigi	Male	Laity	Itongo	22/1/2023
46.	Joharis Ananias	Female	Laity	Kashekera	20/1/2024
47.	Kelvine Lazaro	Male	Laity	Muleba	20/1/2024
48.	Delphina Christian	Female	Laity	Muleba	21/1/2024
49.	Rev. Canon Josias Msafiri	Male	Retired Priest	Itongo	25/1/2024
50.	Jovenary Bagaya	Male	Laity	Kashenye	22/3/2024